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*The Prophet Reeve's Epistle to his Friend, discovering  
the dark Light of the Quakers; written in the  
Year 1654. September the 20th.*

**L**oving Friend, Calling to Mind the Letter thou readeſt to me, which was ſent thee out of the Country, I am moved to preſent theſe Lines to the View of thy ponderous Spirit; for as Words of Truth flowing from a real Foundation, drew forth Humility and Love to God and Man, from that Soul that hath received an hearing Ear, ſo like- wiſe thou mayſt know the glittering Words proceeding from Mans Carnal Wiſdom, is that which hath occaſioned many Men to be ex- alted above Meaſure, and to imagine himſelf ſo eſſentially united to the Divine Glory, that at length that Man hath been ſo bewitched through the Adorations of Men and Women in deep Darknets, with high Conceits of his own Spiritual Wiſdom, that he hath been wil- ling to deny his creaturely Condition, and to embrace the Holy Ti- tles and Honour of an infinite Creator. Yea, and to ſay in his Heart and Tongue alſo, that there is no Spiritual God or Perſonal Glory in the leaſt, but what is in Man only, notwithstanding, as ſure as the Lord Jeſus liveth, both he and all that is in him muſt turn into ſilent Death and Duſt for a Moment, yea, and would ſo remain un- to all Eternity; if there were not a diſtinct perſonal Majeſty living without Man to raiſe him again, to everlaſting ſenſible Glory or Shame, according to the Royal Pleaſure of that God, that nei- ther will nor can give his Glory to another.

*My Dear Friend,* be not deceived with Mens crafty Words, who have no true ſpiritual Diſtinction in them; for if any mortal Man have dwelling in him the eternal Spirit, all the Motions, Thoughts, Words and Actions of that Man muſt needs be as pure, holy and powerful as God himſelf, becauſe thou knoweſt they proceed from a pure, holy, and glorious Spirit: But of the contrary, if thou perceiweſt a Meaſure of Light only abiding in thee, which thou in Mercy haſt received from an everlaſting Jeſus without thee, then

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thou often feelt Darkness in thee as well as Light. For Light entered not into Sinners to make them spiritual Gods one over another, but it shined into them to discover their natural Enmity continually warring against a God of eternal Love towards them; and not only so, but to prevent also their former Darkness from tyrannizing in them for ever, yea and to console their elest Brethren by their spiritual Experiences.

Wherefore, from a Divine Gift which I have freely received from an unerring Spirit, I say unto thee, that those Men which labour to perswade their Hearers, that if they diligently hearken to the Light that is in them, they may attain to such a Power, as to be dead in this Body from all Kind of inward Darkness, Sin, or Evil, have uttered the falsest Doctrine that ever was declared to Men. Moreover, if the Light of Life Eternal be thy Guide, though must needs know then, it was neither the justifying Light of Christ within Man, no nor the Spirit of Christ without Man, that moved those Men to speak or write to the People; but it was their own lying Imagination which hurried them about to beget Profelytes to themselves in the Man Christ Jesus's stead, who alone is God over all Blessed for ever and ever. Amen.

He that is born of God sinneth not, that is he is not left to his own Heart to commit the unpardonable Sin of Unbelief in the true God, in despising the Spirit of Christ Jesus, to be the only Lord God of his Salvation. *He that believeth shall be saved, but he that believeth not is condemned already*, not because he hath not believed in a God, or Christ that is within him, but because he hath not believed in a personal God or Christ that is without him, whose divine Majesty is crowned with such immortal bright burning Glory, that if he did not vail his fiery Nature within his own blessed Body, the Glory of it is so transcendently infinite, that he in a Moment would consume all created Beings to Powder. He that committed that Sin of calling God a Lyar, which is the Sin of not believing in our Lord Jesus Christ as aforesaid, or he that maketh glorious Pretences of unfeigned Love to Christ and his tender-hearted People, and yet secretly lyeth under the Power of carnal Filthiness; such a Man is not only of his Father the Devil, (curled Cain) but he also is a very Devil himself. *He that saith he hath no Sin in him, is a Lyar, and the Truth is not in him*; that is, he that saith Christ is so powerfully risen in him, that all Motions, Thought and Desire of Sin against God or Man, is perfectly done away, that Man is an horrible Lyar, and a deadly Enemy to all humble and broken-hearted Saints;

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Saints; for their natural rebellious warring against the Light within them, and the Lord of Glory without them. Oh my precious Friend, for whom my Soul spiritually travelleth, till thou art firmly established with glorious Things which are Eternal; not with empty Notions proceeding from an imaginary God or Christ within Men, only which with Syrenish Songs is very pleasing to the carnal Ear, which may delude some undiscerning Spirits for a Season, nor with Pharisaical Looks, Sighs and Groans, to be seen of Men, which is nothing else but the Effects of Mens crafty Words and Gestures proceeding from Man's fleshly Wisdom, which is abominable in the Sight of our God, who is the Lord Jesus Christ in the Eternal Heavens above the Stars.

My beloved Friend, give me leave a little to reason with thee, about Things of the greatest Concernment: What excellent Truths above other Men hast thou heard from the chief Speakers of the Quakers? Didst thou ever hear them speak to the Purpose? Or speak at all of any God or Christ, but what is in Man only? Or didst thou ever hear them speak of a bodily Glory and Ministry to come sensibly to be enjoyed by the Saints in the highest Heavens, and to be endured by the Serpents in this World at the Day of eternal Accounts? Or dost thou see the Image or Likeness the true Jesus in that Ministry, the true and living Jesus, rejected not the Company of Publicans and Sinners, even when his Light appeared not in them; but on the contrary, do they not rashly condemn those Men that soberly oppose them, and shun the Company of those that are not of their Opinion, as Serpents; much like unto those Hypocrites of old, who said, stand farther off, for we are more holy than you. Moreover, in all their Speakings and Writings to the People, do they not make a grand Idol of the Word Light, and occasion Men to worship it as their only God, as if mere Words, were to be adored without a Person, or worshipped within the Bodies of sinful Man as a God? Or as if those that enjoy true Light in them, have such a Measure of God in them, that they stand in no need of any God without them in the least.

My Dear Friend, thou knowest Men of unstable Spirits, Child-like, or rather Fool-like, are easily taken with every Wind of Doctrine. But if thou hast a Spirit of true discerning in thee, thou wilt be made thorowly then to try the Spirits and Doctrines of Men, whether they be of God or no, before thou embrace them; Having been in the Fire of the Devil already, I hope thou hast gained Experience. Wherefore for thy clearer Sight concerning of

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the Fallacy of all Speakers, which say the Lord *Jehovah*, or *Jesus* sent them, I shall give some discovering Characters; he that saith the everlasting spiritual God or Father, became not a perfect Man of unspotted Flesh, Blood, and Bone, was never moved by the Spirit of God or Christ, to preach or speak to the People; or he that saith, that Spirit which is dwelling in the glorious Body of Christ Jesus, is not the alone everlasting Father, God and Man in one distinct Person glorified, is none of Christ's Messenger; or he that saith, God is not in the Form of a Man, but is an infinite Spirit essentially abiding in all Creatures, that Man is a Lyar, and the Truth is not in him; or he that saith, Christ's Godhead died not in the Flesh, and did not quicken and raise his Manhood to Life again, and in that Body of Flesh and Bone, did not ascend into a Kingdom of Glory in another World, the deep Things of God is utterly hid from that Man; or he that saith all Mankind proceeded from the Loins of the first Man *Adam*, is ignorant of the two Scripture Seeds (namely) the Seed of the Woman, and the Seed of the Serpent, therefore he is none of Christ's sending; or he that saith Mens Souls do not die with their Bodies, and sleep together in the Dust of the Earth, till the Lord Jesus by the mighty Power of his Word speaking only, do raise them unto Life again at the last Day, that Man is in deep Darkness, not knowing the Scriptures or the Power of God; or he that says Mens Bodies only perish (and not the Souls) will be saved at the last, that Man is a Lyar, and the Truth is not in him.

Dear Friend,

Thus far was I moved to write unto thee, as an eternal Witness between us, when the Secrets of all Hearts shall be opened. If thou seest good, thou mayst present this Epistle to the View of those Men called *Quakers*, not that I can expect a good Issue from any of them, unless God hath endowed them with hearing Ears, unjudging, meek and patient Spirits.

Sept. 20.

Thine in all eternal Excellencies.

1654.

JOHN REEVE.



*An Epistle of JOHN REEVE to Mr. HILL.*

Dear Friend in the eternal Truth, my Love to you  
and the rest of our Spiritual Friends remembred.

Brother Hill,

**I**T seems very strange to me, That you with the rest of former Friends, make no Enquiry after me whether I am dead or alive. What have the unnecessary Things and Cares of this World swallowed up your former Love to the Truth? Though I am moved in this manner to write unto you, I trust you have not so learned Christ.

Friend, The Reason of my not sending unto you this long Season is this, because my Wife and I were both very sick and weak, of which Sickness the 29th of *March* last my Wife died.

Immediately after I had buried my Wife, the Lord our God called me to visit some of his People living near *Cambridge*, as he once called me to visit you; yea, it was in the very same Manner: For one of the chief Speakers of the *Ranters* being convinced by this Truth, who formerly had deceived them, took a Parcel of my Books and presented them to them, upon which they greatly desired me as you formerly did; I hope there is about half a Score of them that have received the Truth in Sincerity of Heart, they are Husbandmen and Tradesmen that Labour for their Bread as you do; they rejoyce in those that really possess this Truth though by Face unknown.

*Christopher Hill,*

You seem to forget your Engagement to your Father-in-Law, you know the Time is expired concerning your Payment of the Money, which was lent to you, and not to him; wherefore as you love the Truth, I desire you to send me the Money remaining behind speedily, that I may restore it to the right Owner.

Now concerning my own Condition it is thus; on *May Day* last, I was Senseless two or three times, insomuch, that if a faithful Friend had not been by me to relieve me with a little Cordial, I had immediately died. I still continue very sick and weak, so that of Necessity, I must either mend or end in a little Space. As for Relief now I have most need of it, it hath been very small of late; I wish it may not be a Burthen to the Conscience of  
some

Some when I am gone; the Widow's Mite will be a Witness against all Carnal Excuses, in those that own this Truth. It may be you may think, I have no need of your Charity now, because the Merchant for a little Season allowed me a small Matter Weekly; but if you think so, you are much mistaken, for I have had none from him a pretty while, neither do I know whether I shall have any more from him at all: For when he took Ship for *Barbadoes*, he had not wherewithal to leave his Wife and Children, through the unjust Dealings of unreasonable Men. Brother *Hill*, You may remember you sent me Word, that if the *London* Christians would contribute Weekly or Monthly to my Necessity, you would do the like, you will do well to keep your Covenant.

And so I commit you to the most High, and remain yours in all Righteousness,

JOHN REEVE.

My Dwelling is in *Bishopsgate-street* near *Hog-lane* End, with three Sisters that keep a Sempstress Shop.

Direct your Letters to our Brother *Muggleton*, to be conveyed to me, and the Money to him for me, you know where he dwells; it is in *Trinity-lane*, over-against a *Brown-Baker's*.

London June 11. 1656.

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Another Epistle of JOHN REEVE's to the same Person.

[For his Loving Friend *Christopher Hill*, Heel-maker in *Stone-street* in *Maidstone*, in *Kent*. These

Brother *Hill*,

I Have received your Letter and your kind Token, for which I acknowledge your Kindness to Truth.

As for my Neglect in Writing to you, my great Troubles of Sickness and Mortality hath hindered it, I hope whilst I am able to write for time to come, you shall not charge me with any such Neglect; in the mean Season, I do not desire your Charity unless you can spare it. Remember my kind Love to your Mother *Wyles*; to *Tho. Martin*, and Goodman *Young*, and I rejoyce in the Lord for you, that the Truth abides in you. As for the Money, I am glad of your Care for the Truths sake, because it was lent to me upon that Account.

No

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No more at present, but desiring my God abundantly to establish you in all Spiritual Excellencies, unto whose infinite Grace I commend you in all Righteousness,

London, June the  
last, 1656.

JOHN REEVE.

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*Another Epistle of JOHN REEVE's to the same Person.*

Brother Hill, in the Eternal Truth,

**M**Y Love to you and the rest of our Friends; this is a Spiritual Love Letter that I am moved to write unto you, wherefore by Virtue of my Commission, I pronounce thee *Tho. Martin, William Truog*, and *Eliz. Wyles*, the Blessed of the Lord to Eternity; the Remembrance of this the Lord's Blessing, will do you no harm when I am in my Grave; in the mean Season, our good God cause you to love one another more than your temporal Enjoyments, and that will become a Heaven upon Earth in your innocent Souls; Faith fetcheth Spiritual Comfort, the Fountain to each particular Soul; but Love fulfilleth all Righteousness both to God and Man. Oh! the transcendent Excellency of the Love of Christ in his new-born People, it is not to be express'd by the Tongues of Men or Angels.

JOHN REEVE.

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*A Copy of a Letter wrote by the Prophet JOHN REEVE to Mrs. Alice Webb, containing her Blessing and the Six Principles, on August 15. 1656.*

*Loving Friend,*

**D**ESIRING your Eternal Happiness in that Place of Glory above the Stars, I am moved from the Spirit of the Lord to write these Lines unto your Serious Consideration.

This I know assured as God knows himself, that Jesus Christ from his Throne of Glory, spake to me by Voice of Words three Mornings together, which Speaking of his hath opered my dark Understanding, to declare such Spiritual Light to the Chosen of God, as never was so clearly manifested before, especially in these Six Foundations.

*First,*

## A Letter to Mrs. Alice Web.

*First*, What the Person of the true God is, and his Divine Nature.  
*Secondly*, What the Persons of the holy Angels are, and their Nature.

*Thirdly*, What the Persons of the Devils are and their Natures, and what the Person of the Devil was before he became a Devil, and begot Millions of dark Angels or Devils, it being all one.

*Fourthly*, In what Condition the Man *Adam* was created in, and by what Means he lost his first Estate and the Effects of it.

*Fifthly*, What Heaven and Glory is, and the eternal Residence of it.

*Sixthly*, What Hell and eternal Death is, and the Place where it shall be to Eternity.

This I know certainly, That before the Lord sent me to declare his Pleasure unto his People, no Man upon this Earth did clearly understand any one of these Six Fundamental Truths, which to understand is Life Eternal, and to be ignorant of them is Death Eternal. Now the Lord hath sent his two Messengers to declare them, I mean, to all those that may be informed in these Spiritual Things, and do reject us (that are the Lord's Messengers of these Things of Salvation) through the Love of carnal Things, they must all perish to Eternity.

Again, We know from the Lord by that infallible Spirit that he hath given us, of divers Persons that shall be eternally blessed with us: and all that we pronounce Cursed to Eternity are eternally Cursed, as sure as Jesus Christ the Lord of Life is Blessed, because it is his Curse and not ours.

Again, If the Lord Jesus do not bear Witness unto our Testimony, and make it evident that he hath sent us in a few Months, then you may conclude, that there never was any true Prophets nor Christ, nor Apostles, nor Scripture spoken from the Mouth of God to Men. But there is nothing but the Wisdom of Men and Nature their God. But this we know, that those that are joyned with us, are Partakers of those Truths, and shall be blessed for evermore, and shall in the mean time patiently wait for the fulfilling of our Prophecy, and shall have Power over their Thoughts, Words, and Deeds, purifying their Hearts by Faith in the Person of God even as he is pure, trampling all the Riches and Honour of this World, under the Feet of their Souls as Dung, because they have tasted of that Glory to come, that no Tongue of Men or Angels can express, and this makes them not only love one another in carnal Things, but for the Truth's sake they are ready if (need require) to forsake all Relations, and Life

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it self for one another ; and is that Power of that one only Faith and Truth, declared from the Spirit of God, the Man Jesus by us, which none enjoys but those of this Faith.

Much more might I write, but speaking Face to Face, (if it may be) is far more profitable : Farewell.

JOHN REEVE, the true Prophet, of the only true  
Personal God, the Lord Jesus Christ upon the  
Throne of immortal Glory in the highest Heavens.

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*An Epistle of JOHN REEVE to a Friend, written in  
May 1657.*

*Shewing,*

**T**HAT Eleſt Angels are diſtinct from him who viſibly be-  
held him Face to Face, and what that Reprobate Serpent-  
Angel was in his Creation, which by the ſecret Council and un-  
ſearchable Wiſdom of God, fell from his created Glory like Light-  
ning from the inviſible Heaven above, to this viſible Earth be-  
neath ; and through his ſuper-ſeeming God like Counſel, he over-  
came innocent Eve ; and ſhe yielding unto him, he wholly entred  
into her Womb. and naturally changed himſelf into her Seed, and  
ſo became the firſt-born Son of the Devil, and afterwards a curſed  
Cain, and the Father of all thoſe Cananiſh Reprobate Angels, ſpo-  
ken of in the viſible Records of the Scriptures ; *Not as Cain, who  
was of that wicked one, and ſlew his Brother,* the 1ſt of John, the 3d  
Chapter, and 18th Verſe. *And the Tares are the Children of the  
wicked one,* Math. 13th Chapter, and the 18th Verſe. Alſo in  
what Condition Adam was created in, and how he came to fall  
from his created Eſtate, and what that Sin was that Eve and he  
were guilty of, and how Sin came firſt in their pure created Na-  
tures.

Again, what that heavenly Glory is and where it is, that God's  
Eleſt Wheat, which are the Seed of Adam, and not of Cain ſhall poſſeſs  
when time ſhall be no more, and what that ſhameful Eternal Death  
is, and where it is reſerved for the Seed of Cain, and not of Adam,  
who are either a Spirit given up to Perſecution of Mens Conſciences,  
or elſe they are left in Darkneſs to condemn the Things of Eternity,  
becauſe they cannot comprehend them for want of a true diſtin-  
guiſhing Spirit, which is a Gift of the Holy Ghoſt, unto him which



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is immediately sent by the Lord of Glory, that he may be distinguished by the new born of God, from all those counterfeit or deceived Preachers or Speakers in the World, who are apt and ready to judge Men in Darknets, if they soberly ask them needful Questions concerning things of Eternity; the understanding of those glorious Excellencies, which is the Saints Inheritance, being utterly hid from them, because they went before they were sent.

*Friend and Brother in the Eternal Truth,*

By this infallible Demonstration, you may know a Man that hath not a Commission from the true God, to preach and speak unto the People.

If a searching Speaker or Writer, deliver any thing unto those People that joyn with him, then for fear of his Weakness or Ignorance being discovered, he will counsel the Hearers to stick close to the Ordinances in the Word of God, or to hearken to them, or to that in their Consciences, and to beware of false Christs and false Prophets, and such like borrowing Scripture Languages, to prevent the People of ever hearing the Glorious and Dreadful Things of Eternity from the ever-living God, revealed both by Voice of Words without, and Inspiration within, unto his two last despised true Messengers.

Thus it is clear, they have not the true Spirit of *Paul* in them, who gave the true Saints Liberty to try all Things or Opinions of Men, (for that was his Meaning) but to *hold fast to that which was good.*

Again, that Speaker or Preacher to People, whether publick or private, that declares against all Appearances that are contrary to his Way, discovers himself to a discerning Spirit, not to be of the Lord, unless he can demonstrate a Spiritual Commission received by Voice from Heaven, from the Mouth of the Lord Jesus Christ, so that no Man can disprove him, though few from a true Understanding received him.

Again, he that preaches or teaches only of a God or Christ in Mens Consciences, doth he not question the Scripture Records concerning the Resurrection and Ascension of the glorious Body of the Lord Jesus Christ, who through Faith in his invaluable Blood-shedding, the Consciences of the Blest being sprinkled, are purified from the Power of all Unrighteousness of Flesh and Spirit, and so doth he not question the Resurrection of Mankind after Death.

Again if after Death there be no bodily Resurrection for the Spirit to possess an immortal God-like Glory, or to suffer an eternal Devil.

Devil-like Shame, according to their Deeds done in their Bodies ; is it not one of the vainest Babblings under Heaven, for Men to talk of a God or Christ, or of Righteousness, or Purity, or Mercy, or pure Love without Envy, or of any Spiritual Excellency whatsoever, unless it be for Gain or Glory amongst Men.

The eternal Spirit and alone everlasting Father, which essentially reigneth in the glorified Body of our Lord Jesus Christ his eternal Son, and spiritually, or motionally, or virtually liveth or reigneth in elect Men and Angels, bear Record between me and you for Everlasting, or World without end, whether this Witnessing be not sent unto you, and all the Elect that shall view it principally for the re-establishing of your tender Spirit, upon that spiritual Rock of all Ages, the Lord Jesus Christ God and Man, in one distinct Person Glorified and everlastingly Honoured, with all Variety of Spiritual new Songs and Praises, from his Redeemed or Elect Men or Angels, when all Time or Times is swallowed up into Eternity or Eternities.

JOHN REEVE.



*Another Epistle of JOHN REEVE'S.*

S I R,

**Y**OUR Réplication to mine doth but still harp upon the same Matter as your former, and yet you suppose you have given such Arguments as may quite silence my former Assertions, were that there are no Spirits without Bodies, but such as mere Shadows ; and that God is not a bodiless Spirit, but hath and ever had Form, Substance, and Shape, and that is no other but the Form of a Man.

This is contradicted by you, and so you affirm these Particulars following.

1<sup>st</sup>, You take at those my Words which said, that if a Spirit have no Body or Shape, then it is no more then a meer Shadow : This you deny, by saying, that a Shadow is only privative, but a Spirit, say you, is positive.

2<sup>dly</sup>, You further say, that there is such immaterial Substances, which have a separate Existence from such gross Bodies which we have about us ; witness say you the Soul of Man, which is immaterial, and lives after the Body is dead, which is, say you, confirm-

ed by Paul, *2 Tim. i. 10.* which saith, that the *Gospel brings Life and Immortality to Light.*

3dly, This Doctrine, say you, was known by the Light of Nature to the Heathen Philosophers, and hath since been confirmed by Scripture of the New Testament to us, and so conclude it no ways repugnant to right Reason.

4thly, You charge me with quoting the Scripture falsely, when I said, that Christ reply'd to the young Man, saying, *That no Man was good but one, which was God*; therefore say you, it is false that the Scripture saith, that God is a Man.

To each of these take this particular Answer, 1. If your Spirit have neither Shape nor Substance, it is but a Shadow, and no more then what the *Egyptians* Sorcerers produced before *Pharaoh*, what *Moses* brought up were real Substances, but their's no other but shadows, but therefore a Spirit without Substance is not positive; for that which is privative can have no Being without a positive, because that which is positive hath a Being or Substance: Now he that will not admit God to have a distinct Being of himself, his God that he worships is nothing but a Shadow.

2dly, Where you speak of Spirits being immaterial Substances; if they be immaterial, how are they Substances, and what Existence can they have, and how can a Soul be immortal in a mortal Body; it is said, *the Soul that Sins, it shall die*; yet say you, it is immortal and cannot die, and would prove it in *2 Tim. i. 10.* when as that Place shews plainly, that it was Christ's Death and Resurrection which brought *Life and Immortality Light*; so that if there be not a Resurrection, then can there be no immortal Life.

Therefore it is, that the Scriptures doth affirm, that there can be no Salvation without a Resurrection, so that if the Dead should not rise, then were all Faith vain, and God the God of the Dead (seeing Death is not abolish'd) and not of the Living; so that there is no Spirit that can subsist or have any Existence without a Body, either Spiritual or Natural.

Again, doth not the Gospel bring *Life and Immortality to Light*, and is this Life and Immortality brought to Light without a Body, but it will have a Spiritual Body suitable to that mortal Spirit made immortal. And doth not the Scripture affirm, that it shall have a Body like unto God's own Glorious Body, and yet you say, God hath no Body, and a Soul hath no Body.

Do you not read also, that Christ had a Body, and that it was after the express Image of his Father's Person: Would you trace substantial

stantial Truth into an Allegory, and say Righteousness, Knowledge, and Holiness is the Image of God, and yet must have no Body to act for it self in. When God said, *be ye holy, as I am holy*, must we turn our Souls out of our Bodies, to make them like your bodiless God.

When we are said to worship God in Spirit and Truth, is this spiritual Worship performed without a Body, although there is a Mental, Privy, and Praise without a vocal Expression, yet it must arise from a Heart, and that Heart must be placed in a Body.

There is no Light without a Sun, no Stream without a Fountain, and no Spirit without a Body.

3dly. As to your third particular, this I must tell you, that no Light of Nature can discover Spiritual and Evangelical Truths, and it is very gross for any Man to subject the Spiritual Truths of the Gospel, to the heathenish Principles of Philosophers, making the New Testament no other but for the Confirmation of the Principles of Nature, which Nature you call right Reason, which say, you never repugns the Gospel, nor the Gospel it.

By this your Discourse I find, that you own that Christ came, but to confirm the heathenish Principles of Nature, as, that God, and Spirits, and Angels, were all without Bodies, being immaterial Beings, and you know not what.

Now give me leave to be plain with you, and to tell you, that I could never read that the Gospel of Christ was ever sent to enlighten Nature, Nature or Reason hath no Interest in it at all. In the moral Law it hath, and therefore it is written, *the Law came by Moses*; and what to do, but only to enlighten Reason unto unto whom the Law was given: But as to the Gospel, *it came by Jesus Christ*, and particularly belonged to another Seed; namely, *to the lost Sheep of the House of Israel*; so that you can no more distinguish between the Law and the Gospel, than between the two Natures of Faith and Reason, it is all a Mystery to you. Do you know what right Reason is, if you do, you must ascend up into the Kingdom of Heaven, and view it in the holy Angels; for you will not find neither pure, nor right, nor uncorrupted Reason any where in this Orb below the Stars: For it is evident that Reason, Notion can never be capable to comprehend Spiritual Truths, as from the Power of its own Nature, it only serves to comprehend natural and temporal Things, it being but natural it self; but Gospel Truths are comprehended by another Light, according as it is written by David saying, *in thy Light shall we see Light*, &c.

So that from what is said, we need not fear (as the World have) of the Heathens rising up in Judgment against us, for maintaining Gospel Truths against their Darkeness of Reason.

4thly, As to your fourth Point, where you charge me of fathering upon the Scripture those things that are not, and you make a Wonderment of it, that I should say, that God was a Man, and to quote Christ's Words for it, telling the young Man, *that there was no Man good but one, which was God*; this you tell me was false, for you say, the Text saith that *none is good but one, which is God*. Here your Ignorance appears very great, and may be wonder'd at, considering your great Learning and continual Study; but it appears, it is but in those heathenish Philosophers; for observe for better Instruction, did not that young Man call Christ Master, and own him to be a Man and no more: Now to this you may find that Christ's Answer did tacitely imply. that if he was but a Man, he was not perfectly good, and that no Man could be perfectly good.

And furthermore, for a more full Answer in the Old Translation, attending to mark it, is render'd thus Word for Word, *that there is no Man good but one, which is God*.

This is plain Scripture, and yet you are ignorant of it; I perceive you are not very conversant in Scripture, your Philosophy turns you out of all Scripture Knowledge. But to proceed farther, cannot you find by Scripture, that God was ever called a Man, did not you ever read that Scripture that saith, *God was a Man of War*.

Much more might be said of this, and several positive Proofs from Scripture might be produced to confirm it withal, but because it is not the general received Opinion, therefore it must be quarrell'd with; for the Honour of this World must be both sought after and submitted to.

And whereas you farther say, that the Apostles of Christ did ever teach after they had received their Commission, that Spirits were immaterial and could subsist without Bodies, now answer to this:

It is most certainly evident, that the Apostles never taught, that any Spirit could subsist without a Body, but the contrary altogether; for their Doctrine was, that as the Soul and Body lives together, so it dies together, and at the Last Day rises together, and is ever without Separation.

When the Apostles said, *That many Spirits were generate into the World, which denied that Christ was come in the Flesh*, did he mean Spirits without Bodies: And when Paul said, *that the Spirit speaks expressly*



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*expressly, that some shall depart from the Faith: Now what Spirit was that, but Paul's own Spirit of Faith, in his own mortal Body; for without a Tongue it could not be expressed.*

And where the Apostles tells of the Doctrine of Devils, were those Devils bodiless, and taught damnable Doctrine.

So that the Apostles never taught that there was any Spirits without Bodies, but always Spirit and Body went together, and so makes Longitude and Latitude profoundly, as your Philosophical Notions teacheth, although you cannot apply it to any sublime or spiritual Thing, you knowing nothing of it, but all is nothing and of no Substance; and so in that your Darknes I leave you, seeing you are no Friend to the Light; and rest yours in all civil Respects,

*JOHN REEVE's, the only true Witness unto the very true God, amongst many pretended Spiritual Messengers in this confused Age.*



*An Epistle wrote by the Prophet JOHN REEVE to ISAAC PENNINGTON, Esq; dated 1658. concerning an Answer to a Book of his, with several Mysteries and Divine and Spiritual Revelations declared by the Prophet, concerning God's visible appearing in the Flesh.*

**I**N your Self-return, you seem to mourn over the sunk Spirit of both Creations, so termed by you. Also you write as though many from a Satanical Spirit write most accurately, both of the Works of Creation and Mystery of Redemption by an immediate Gift of God from our Lord Jesus Christ. To this I answer, a little Season will produce Mourning enough in you, when you shall see your Angelical Motions like Lightning, cast down with Confusion of Fear from their former Perfection of imaginary Glory, rational Dreams and Visions, Revelations, Inspirations, Experiences, or Voices proceeding from an incomprehensible Spirit.

Again, I have both read and heard a Voice to say, that the Secrets of the Lord are his Choice Treasures, reserved only for Redeemed ones; but I never read or heard from any Spiritual Wise Man before now, that any Satanical Spirit was able to intellect deceived Persons, exactly to write of the hidden Mysteries of the Ever-lasting,

16 John Reeve's *Epistle to Esq; Pennington.*

lasting God. Again, you pretend unto no such Revelations as I proceed upon, but say you, there is another Way more certain than Reason or Revelation, which whether as I presume you were led into, the Lord will one Day make manifest, from the true Light of Life Eternal. To this I answer, your Light as terming of the true Inspirations of the Lord Jesus Christ, written by me to you, is because as yet his Holy Spirit vails them from your Eyes; but as for your new Sound of teaching them from your God, more certain than Reason or Revelation, from the Divine Voice spoken in the Ear, through the Glorious Mouth of my Lord. I declare that in all Ages the Elect lost Sheep of *Israel*, did never read or heard of any more than two original Ways either Natural or Spiritual in Mankind, whether you call them Creature or Creator, Light or Darkness, Truth and Error, Revelation and Reason, Inspiration and Imagination, Truth and Unbelief, Flesh and Spirit, and such like.

'Tis confess'd, that visible Appearances of God or any else unto Mortals is teaching of all; but he that expects that kind of Teaching any more until Men are immortalized, lieth under at present as great an imaginary Deceit, as ever yet appeared in this Land. It is also granted that the most holy God speaketh to his Chosen Messengers by Voice of Words, even to the hearing of the Ear, unto which Truth for Ends best known unto himself, by his gracious Power only, can bear Record in this present Generation, unto the Grief only of all Angelical, Wise, Envious, Proud, Inglorious, Hypocritical Reprobates that hear of it.

Moreover, yet if your more sure way of teaching from God were Vision it self, yet it is impossible for you to enjoy any true and lasting Peace, unless it swallows up all your former Writings produced from your own Spirit, without an immediate Commission from God, and in the room thereof, perswade your Soul to pour in your Oil, into the natural Wounds of oppressed Persons, under what Opinions or Appearances whatsoever.

Again, you say, O Lord God, pity the Captivity of Man, yea, pity the Captivity of thy own poor Seed, hear the Prayers of that Spirit that intercedeth with thee for every thing, not according to any fleshly Imaginations, but according to Truth and Righteousness of thine one Ballance. From the God of Truth, to this I answer, concerning that Spiritual Captivity of the Elect, in Reference of a right understanding of the Creator, you need not trouble your self about that, unless you think through much importuning the  
unchangeable

unchangeable God, may be perswaded to loose their Bonds before the decreed time thereof; but if you think that Glory of God's Eternal Love towards them, will provoke to their Spiritual Darknesse through the invisible Appearances of his own pure Light, then you may know, until his own Glorious Season, that all the Desires of Men or Angels are of no Effect, no nor of the Son himself, if you imagine a Father besides. 'Tis confess'd, when the Time draweth near of some great Deliverance of the Chosen of God, usually the Lord provokes his People to to cry unto him with Sighs and Groans, which cannot be uttered but from the innocent Spirit of his Spiritual redeemed ones, as his Due, he may receive all Honour, Praise and Glory for their Deliverance out of their natural Darkneses, unto his marvellous Light.

Again, I declare from the true Light of the true God, that the Spirit which entereth with the Creator for all Mankind, upon the Account of his Eternal Happiness, was never principled upon a Spiritual Foundation of Truth, whatever subtile Expressions of God's righteous Ballance proceedeth from him. Moreover, is it not the new heavenly Glances of Christ Jesus in Man's dark Soul, which upon an immortal Account, becomes all Light, Life, or ravishing Glory in him; and of the contrary, is it not the absenting Voice or Virtue of the uncreated Spirit of the Lord Christ Jesus, that occasions Mens Spirits to be full of Satanical aspiring Wisdom about the Creator; and whence think you cometh this to pass, or possible could be of the Spirit, if the Creator were, and Angels were essentially living in one another there.

Again, if your literal Request unto the Lord God, as in Reference unto the miserable Captivity of poor Mankind, lying under the miserable Yoke of unmerciful rich Tyrants, especially over his own innocent Seed or chosen People, then this will most necessarily follow; nay, you cannot deny it, if there be any Light in you, that all your conceived Spiritual Speakings, or Writings, or Prayers, in the Great Day of the Lord Jesus Christ, will become but fiery burning Death in you of utter Darknesse, according to the true Saying, *If that Light in you be Darknesse, how great is that Darknesse.* Unless as before said, answerable to your Profession of Love unto God, and Pity unto Man, you are a bountiful Reliever of his oppressed Ones, according to his Bountifulness towards you, then mind the Virtues of Christ Jesus thus shining in you, will occasion from the refreshed Bowels of his own Seed new Spiritual Acknowledgments, and a loving Return in the Lord for you, why because it is rare to find a merciful rich Man.

Friend,

18 John Reeve's Epistle to Esq; Pennington.

Friend, I certainly know that if you are one of Gods Elect, you cannot be offended with me for writing the Truth, though at present, I be contrary to you in Spirit. Again, you write that you would beg unto the Lord for me, both with Tears and Blood, and you would speak somewhat concerning me, but you are afraid to open the Spirit before the Season thereof. Friend, As to that if ever the Lord of Life and Glory manifest himself to your Soul, then you will see clearly the Vanity of those Words.

Moreover, if I should tell you, that in the pure Eyes of the Lord Christ Jesus, that one Handful of your Silver Tears, are of more Value than a Horse Load of your Tears and Blood; you might account it a very strange saying from me; truly I unfeignedly believe it will be found a principal Truth, when our Lord Jesus Christ shall say in the Day of Judgment, *Come ye blessed of my Father, inherit the Kingdom prepared for you, for when I was a hungry, ye fed me; So ye Cursed into everlasting Fire, when I was an hungry ye fed me not*; So that without Controversy, there is nothing in Man comparable to Love, Mercy and Forgiveness, even to his greatest Enemies.

Again, It is a marvellous thing, if you or any other Man, should have a Spiritual Gift to distinguish between Divine and Diabolical Appearances, and yet defer the Examination thereof to another Season, or did the most wise God ever Commission any Man or Angel to make a Discovery of any Spiritual Counterfeits, and yet that Messenger remaineth dark in his own Understanding, concerning the Creator that sent him. I remember such a like Scripture Saying as this, *him whom you ignorantly worship, declare I unto you*. Moreover, if the most wise Creator, either visible or invisible by himself or Angel, hath appeared in your Spirit, whereby unto your thinking, I was clearly discovered as a deceived Person among the rest, is it not a strange thing that you should have Power over that Light above Men or Angels before you for the producing of it at another Season; the Creator himself will visible make it manifest, *even so come Lord Jesus Christ, for thy glorious Name sake, come quickly, and in the visible Sight of Men and Angels, bear Record whether thy Holy Spirit sent me (as I have declared almost these three Years) or no*. Again, when the Lord made Choice of such a simple poor Man as I was, as many can witness in the City of London, that have known me about these twenty Years, that I might instrumentally discover the two principal Heads of mischievous Darknes in the Land; as namely, *John Robins* past, and *John Tawney* almost spent, truly I had no Power in me to put by his

Message

Mistake until another time; why because (whether you can be-  
lieve it or no) his Voice was so Glorious in me, that it shun as the  
Sun, and it was of Motion swifter than Thought, and so pleasant  
to be declared by Tongue; yet for all that Godlike Glory piercing  
in me, and through me, there arose a Desire in me to be eased of  
that Burden of the Lord committed to my Charge, because of that  
sharp Sentence that he was to declare against any Man that should  
despise it; then the Lord spake again unto my Soul, Words of  
burning Death, of sensible unutterable Darknes, answerable to  
that ~~fool~~ like Rebellion in me, against so great convincing Glory,  
and truly I was compelled immediately to cry unto him for Deli-  
verance from the Wounds or Anguish of my Soul, that I might  
presently obey his Word that shined in me with such Light, and  
Majesty, and Glory in whatsoever it should command me.

Wherefore Friend, happy are you if preserved from lighting an  
Appearance that is contrary unto your Light, though it strike  
at the Foundation on which is built all your Spiritual Enjoy-  
ments; for alas, you know in the End, all false Lights will be made  
manifest unto those that possess the true Light of Eternal Life in  
them; Blessed therefore are those, that in Obedience unto the Crea-  
tor from a purified Spirit are compassionate to all Men, but es-  
pecially to those innocent Appearances, in the Name of the  
Lord, though they all differ in their Declaration for them. If  
there be but one true Messenger from the Lord among the rest, they  
shall as formerly, receive an Angel of God unawares, and with  
him be Partakers of the Glorious Secrets of the everliving God, to  
their eternal Consolation: For this I know, from the Spirit of  
Truth, that those that are left under a Spirit of rejecting and de-  
spising of false Appearances, coming forth in the Name of the  
Lord, they not clearly knowing them to be so, they will as readily  
despise a true Messenger of the Lord to their eternal Hurt; where-  
fore are all those, that neither Honour nor Life it self is dear unto  
them, but upon an Account of carnal Wisdom amongst wise  
Men, when the Glorious Things of Austerity, though in base Ap-  
pearance presented unto them, from that Spiritual Rock of all  
Ages, which is our Lord Jesus Christ, God and Man, is one distinct  
Body or Person glorified; for whatsoever Men dream from their  
imaginary Gods, of two or three Persons, or a vast incomprehen-  
sible Spirit, essentially living in all Things and Places; from an im-  
mediate Voice from the highest Heavens, I positively affirm against  
Men or Angels, that there neither is, nor ever was any other God or  
Creator,





